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*THE PARABLE OF THE VIRGINS.**

MATT. XXV, 1-13.

FROM the many lessons that are taught us in this parable, I select for very brief consideration to-night that which seems to be contained in the fifth verse. "While the bridegroom tarried they all slumbered and slept." This verse describes the critical moment in the history of these ten virgins. It represents the moment when their past motives were being tested, the moment when their future destiny was being decided. They all slumbered and slept. But their lights went on burning. And as they burned, they began to tell of the foolishness of some, of the wisdom of others; of the disappointment that was awaiting some, of the joy that should be the portion of others. In the early evening we see a band of ten virgins assembling and setting out with brightly burning lamps, to meet the bridegroom. At midnight we see a dark street and a shut door, and from that door, breaking as it does the sound of festivity within, we see five of these same virgins, turning away disconsolate to be lost in the outer darkness. Why this cruel exclusion, we ask. Did not these five, as well as those others who are now within, moving in the light and sharing in the gaiety of the marriage feast—did not these too go forth with lighted lamps to meet the bridegroom, and contribute to the brilliancy of his reception? Yes they did. And yet, now, they are shut out. What has happened to bring

* A sermon preached in College Church.

about such a result? Is there any partiality or unfairness on the part of the bridegroom? No. Ask one of those excluded ones, and the answer you will receive will be this: "Yes, we did think to be present at the bridegroom's coming, and we joined the band of those who went forth to meet him. But he delayed his coming longer than we expected; and when his approach was announced, our lamps had gone out. We had no oil wherewith to replenish them; we had to go away and buy; and ere we could return, the bridegroom had arrived, and the door was shut." It was the waiting that did it all. They did not calculate on having to wait. They made no provision for the bridegroom's delay. And it was as they lay there asleep in some porch by the wayside, waiting for the approach of the bridegroom, that their foolishness was working out unperceived its natural effects of disappointment and sorrow.

We too are waiting. We have all in the figurative language of the parable, set out to meet the bridegroom. From our childhood perhaps we have been taught to reverence the world's Saviour. There is none of us probably whose heart has not at one time or another been strengthened and stirred and purified by the worship of that adorable name. Our hearts have gone forth to meet him. But between us and him there stretches the long weary tract of life, full of trial, temptation and care. Will our love to Christ and our faith in Divine things serve to light us through the darkness into the glory of his presence? Will it be strong enough to save us from a life of self-seeking and worldliness? Will it be strong enough, amid the temptations that surround our path, to keep alive within us a spirit of truth, of purity, of temperance, of divine sympathy with men? Or will the light of our early faith and hope die out, and leave us a prey to the powers of darkness?

This then is the thought with which we are presented; the danger of losing our early love and faith amid the interests and temptations of our earthly life. And the first truth which the parable seeks to enforce in this connection is, that if we are drawn away from God by the influences that surround us in our earthly life, we alone are responsible. When we are led into sin and into forgetfulness of God, we are apt to say that it is owing to circumstances; and when we see another holding fast by his

integrity, we think that if he had been tempted as we were, he too would have fallen. But our Lord here teaches us that it is a man's own character not outward circumstance that determines his fate. In the case of these ten virgins the delay of the bridegroom was the same for all; they all slumbered and slept. They were all subjected to the same test; those who were wise survived the test; those who were foolish did not. The delay of the bridegroom was not the *cause* of the foolishness of the five. It was only the occasion upon which it was revealed.

Was it not a pity we say that he did not come as soon as he was expected? and is it not a pity that some young life, starting with so fair a promise of noble work and usefulness, should have been exposed to temptations so trying, should have been driven to ruin by what our compassion calls the force of circumstances? Is it not a pity that some ardent disciple should have his lot cast among the society of the irreligious and indifferent, and have his warm impulses cooled down to the prevailing temperature of worldliness? We say it is a pity; and surely trial and temptation ought to awaken our compassion for the tried and tempted one; they ought to call forth our sympathy and our active loving assistance. But no one who is placed in God's providence, in a position where it is hard to maintain a fresh and living faith, *dare* lay the blame on God, and make his circumstances an excuse for his sin. *We* say it was a pity. But God is something far more than pitiful. He does not wish to save men in the sense in which so many understand it—saving them from the consequences of their sin, and reserving for them an eternity of blessedness. He does that. But he does far more. He means to train man to a character of stable and enduring goodness; to a brave struggle against the powers of sin that are within him and around. We are not then to complain of circumstances in extenuation of what is our own foolishness and sin. We are not to lay the blame of our own defective faith upon the forces of evil that bear upon us. They are part of that discipline by which God seeks to nerve us to greater exertion, and to confirm through conflict the germ of good which he has implanted in us.

I am thus led to notice in the next place the gracious purpose which God has towards us in every trial and temptation to

which we are exposed. The experience of life, with all its cares and interests and temptations, is designed by God as a means of testing our faith, as a means whereby our love for Him may be established and strengthened, through successful resistance to adverse influences. We must not trust to conversion, or to what we may choose to call conversion. It is nothing to the point that we have gone forth to meet the bridegroom. For the bridegroom tarries, and the question is whether our oil will carry us through. While the bridegroom tarried they all slumbered and slept. There is a deep pause after the excitement of conversion; and silently without our knowledge, a great work of testing begins. Satan receives us that he may sift us as wheat. Our attention is called to other concerns; business makes its calls upon us; the world with all its interests bears in upon us. And then the true character of our experience begins to reveal itself. Do we find that we have received into our hearts an inexhaustible energy, that drives us unrestingly onward in the path of divine perfection, or is our religious life like those lamps of the foolish virgins, burning lower and lower as the dewy night goes on, till we wake with a start, to find a filthy smoking wick in our hands, and see the lights of the gay wedding feast sweep by? Does the world make ever greater and greater inroads into our spiritual life? Are we gradually being dragged down to the level of the world, of its indifference to all that is good, of its scepticism as to all that is true? Are we allowing the world to overlay every good impression, to break down every noble and manly resolution, till the lights of God's presence flash upon us, and we stand dismayed in his presence, bringing as our only contribution to His glory, a wasted life, which like the lamps of the foolish virgins is only the more loathsome for having once burned so brightly.

There is just one more point to which I would call your attention, and that is that this testing process goes on naturally; whether we will or no; almost without our knowledge. They all slumbered and slept; and as they *slumbered*, the lamps burned. All men are brought into contact with the world; and as they go about their daily duties, their spiritual character is revealing itself, almost unconsciously to themselves. Take the man who has received the life of God into his heart; and let us ask how

the world of sin, in the midst of which he lives, will act upon him. Will it attract him into fellowship with itself? On the contrary he has that within him which when brought into contact with evil in any form, at once demands its destruction. He knows that God desires to bring this world into conformity with His will; and for His part He has given himself unreservedly as an instrument into God's hands. Henceforth his one motive is to make this earthly life all that God would have it to be; to banish from it as far as in him lies all malice and wrath and envy and evil-speaking; to make truth and righteousness and love the law of the world's intercourse. His impulse is to relieve the suffering, to raise the outcast and the degraded, to comfort the bereaved, to instruct the ignorant. These are the impulses that stir in his new life, and they must have their expression. Sin and pain and suffering do not harden such a man, or render him callous. They rouse into activity all the energy of his new life. They do not overcome his faith; they awaken it to a struggle for the mastery. The sight of sin only strengthens his love to God; it rouses him to new earnestness and fidelity. And thus naturally and almost without his consciously meaning it, everything in the world around him sends him back to God, to draw from Him fresh strength and continued support.

And equally natural and unconscious is the influence that the life of the world exerts on the man whose religious experience has been but a transient and fitful excitement. *He* has obtained no new life which can counteract and overcome the worldly life in the midst of which he moves. He has no living hatred of sin, no active love to God. He too goes into the world; but just because he takes no new living and active impulses with him the world and its cares begin to obtain possession of him. The passion for gain, the love of money, the ambitions of earthly life may dry up within him every divine impulse; the demon of vice may cast its toils about him and drag him down to shame. It is inevitable that it should be so. He has no new life to counteract and modify these influences. We know that when the body is dead, it is speedily dissolved under the influence of the decomposing forces of nature. These forces were working ceaselessly while the man was alive. But as long as life lasted

they were not forces of decay. In life there is a force that can control all those forces, that uncontrolled make for death; can modify them and make them subservient to the ends of life.

So silently and steadily, even when we are least thinking of it, is our eternal destiny working itself out: so expressive does the figure seem to be—while the bridegroom tarried they all slumbered and slept. *They* slumbered and slept; but their lamps went burning on. In a great part of our life, we are quite unconscious of the motives that habitually influence us. But though we are unconscious of them, they are not inoperative. No day of our life passes, that leaves us exactly as we were. However little aware we may be of the fact, we are of necessity constantly drifting in one direction or another. It were well if we could arouse ourselves from our slumber, and decide once for all, *whither*. In what direction is the deep undercurrent of our life setting? That is not a question to be shirked by any appeal to past experiences. Past experiences may have been a delusion; and the hopes founded on them, baseless. The only key to the past, and to the future, is to be found in the present. What is that present? Are we day by day looking for our Lord? Are we day by day growing in meetness for the inheritance of the saints in light; day by day being transformed into the image of Christ from glory to glory? Or is our course the reverse? Are we day by day losing interest in divine things; becoming more and more absorbed in the things of earth? If that be the case, then it matters little what we may have experienced in the past, what our hopes for the future may be. Our experience and our hopes are but those of the foolish virgins, upon whom the door was shut. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren." (*James* i, 12-16)

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with

exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (*Jude* 24, 25.)

WILLIAM SKINNER.

PHONETICS AND PHONETIC READING.

THE importance of the study of phonetics is beginning to be recognised. It now forms a course in at least a dozen University Colleges. Two Associations have phonetics as the basis of their work,—the International Phonetic Association, and the Simplified Spelling Society of England and America. The former employ phonetic writing to teach scholars the pronunciation of English, French, German and other languages. Their alphabet is based upon the Roman alphabet supplemented by the phonotypes of Sir Isaac Pitman and Romanic types. The President is Dr. H. Sweet, of Oxford. The alphabet is already used by thousands of linguists and professors for their studies and their classes. I find among the list of members quite a number of Indian schoolmasters and school-inspectors from the Madras Presidency. Over three hundred books have been published, which use the alphabet, some by the Oxford and Cambridge Presses, some in Germany, France and other countries. The leader of the movement is M. Paul Passy of Paris. Of the work of the Simplified Spelling Society we shall hear more by and by. At present the Committees are engaged in drawing up a scheme for the simplification of English spelling. The subject is to be discussed at the forthcoming Colonial Conference.

The study of phonetics is recommended by the World Missionary Conference Reports. It is felt that there is great need of such study. It is found that the untrained ear is an unsafe guide to pronunciation. The native Munshi is perhaps a still worse guide. It is felt that a student of language ought to be able to describe in phonetical technical terms a sound which he hears and to utter correctly a sound described for him in such terms. This is nothing new in India, for Prof. Max Müller tells us that "the most instructive treatment of the general theory of phonetics is to be found in the Rig-veda-Pratisakhya of 400 B. C." Naturally, the human organs of speech being the

same all the world over, the laws of evolution have worked out a good selection of the possible sounds. Thus Arabic and Semitic languages have a number of sounds formed by the action of the throat and the root of the tongue. The Aryan languages have a number of sounds formed by the tip of the tongue and the front of the mouth. It is easier to work the tip of the tongue and the front of the mouth than the throat and the root of the tongue, and so the easier way prevails. An example from Scotland will show how the laws work. Having been myself drilled, (with the taws), in Glasgow I can say the Scotch word for an arm of the sea—'loch'. Probably not one of the Christian College students can do so. The Englishman takes the easy way and calls the loch a "lake", shifting the place of utterance for the vowel and the second consonant to an easier point. So 'kirk' becomes in English 'church', where the vowel remains the same (in sound) but the guttural becomes a palatal. The same law is at work in Tamil and Malayalam. The Malayali says 'cheythu' while the Tamilian says 'tseytheyn,' the *ts* sound being easier than the *ch* sound. So in Telugu the *j* in 'jet' sound softens to the *dz* sound in 'adze.' If further examples are desired they can be sought in Panini or Grimm.

India aspires to become a nation with "a uniform script for all Indian languages" and "to adopt one language for India". The first step towards the realisation of this vision is for India to begin the work of "attracting every unnecessarily diverging sound to its own proper centre of action." To do this requires a careful study of phonetics on the part of the teachers. Thus the Bengali will have to learn to pronounce his *a*'s more like the sound of *a* in 'far' and less like the sound of *a* in 'all,' than he now does. One of the Tamil sounds, that peculiar one used in the word for 'way,' and in the word for 'fowl,' had better go where the ordinary coolie sends it—into nonentity. Only the broad typical sounds which differentiate words from one another need have representatives in ordinary letters. So the first work of the patriot must be to purify the Indian sounds, and to determine carefully which of them require to be represented by letters so as to preserve the phonetic spelling which Indian vernaculars, in the main, follow.

Out of these studies India may obtain "one uniform script

for all Indian languages." Such a script must, I believe, be based upon the Roman letters, because these letters are the letters of the civilised world, and are also the result of the evolution of scripts. On no script in the world has so much study and labour been bestowed to render the letters suitable for reading, writing and printing as on Roman letters. In order, however, to meet Indian needs the Roman letters must be supplemented, and how this can best be done I have shown in detail in *Our Duty to India and Indian Illiterates* (C. L. S., 7 as.). The Romanic letters as set forth in that booklet are the result of over fifty years strenuous efforts and the most careful study of the best philologists and phoneticians and printers in the world. For India to go backwards and attempt to adopt the Nagari as the one script for all Indian languages would be a national calamity and would isolate India more and more from the thought and intercourse with other nations which is essential to her salvation.

The next step towards "a national language" would be a common vocabulary. This becomes fairly easy owing to the great number of words derived from the common sources of Sanskrit, Dravidian roots, and perhaps Persian.

The next step would be the simplification and unification of the grammars. The languages spoken by the greatest numbers fortunately have the simplest forms of grammar. Hindi (or Urdu) has a simple grammar. Tamil may well drop her endings for pronouns, as Malayalam has done without any loss.

Seeing, then, that phonetics must play such an important part in the future of India, I would plead most earnestly with the patriots and friends of India to consider most carefully the question of the best method of adapting the Roman letters to the languages of India.

The average number of sounds needing letters in any one vernacular is only 37, and only about 53 letters are needed for all the languages put together. Of these, 15 are only necessary for the Persian element. With 37 simple Romanic letters and phonetic reading, as at present, the task of learning to read may be accomplished in ten half-hour easy lessons, as I have shown in my booklet. Printing expenses would be so enormously

reduced that the money for schools in every village of the 700,000 which exist in India could easily be found.

The importance of phonetics to the Indian students of English is also considerable. I wonder how many students of the Christian College know exactly how many letters would be required for English vowel-sounds if each broad typical sound had one letter. Let me give them a sentence. "These wits may best learn thus vast facts taught of those most true books." How many broad typical English vowel-sounds are there in these fourteen words? If we were to take the Telugu order of vowels we might place the words thus: facts, vast, wits, these, books, true, learn,...best, may, (most), those. As there is no true short *o* in English, 'most' is put in brackets. Our Bengali friends would recognise the sounds in 'of' and 'taught.' Malayali friends will recognise the sound in 'thus' as the *ara-u-karam*. So that even the English vowels are not strangers to India. On the other hand, the Indian consonantal sounds are not strangers to English ears, and less so to Scotch ones. In London people do not pronounce their *r*'s. So the *r* of the word 'lord' mingles with the *o* or the *d*. Londoners make no difference between 'lord' and 'laud.' Of course Scotch people and North of England people do. Practically the *rt*, *rd*, *rn*, *rsh*, *rl*, of the South of England are identical with the Indian cerebrals. The Indian dentals are more dental than the English dentals but not more dental than the Italian sounds. Considering that Sanskrit, Greek, Latin, Italian, German and even English are related languages, it is reasonable for them to have common sounds.

Does not all this go to show that to promote communication of thoughts and knowledge, peace and good-will, for commercial and educational reasons, England and India ought to have at least *optionally*, a common code of Romanic letters which could be used for educational and commercial purposes. Hear what the leader of the movement for a common script for all Indian languages, Babu Saradacharan Mitra of Calcutta, says: "The Roman script has the advantage of universality. It is the script of the civilised world. But it has shortcomings. It has an unscientific arrangement. It is very defective, and the letters do not correspond with the sounds they represent. There should be a symbol for each sound and the name of the symbol

should be the sound it represents. These symbols should be arranged according to the organs of utterance and sounds should follow each other in definite order. The arrangement should, as far as possible, have an eye on the law of interchange of consonants as expounded in Panini and Grimm. The only defect of the Nagari that may be pointed out is that it has a long alphabet, and that it is not easy to write. We cannot, however, avoid a long list of letters because it is desirable that each simple sound should have a symbol...If, however, Europe and America would give up their conservatism and adopt the scientific arrangement of the Indian alphabet and name letters according to the sounds they are intended to represent, give up redundancy, and fill up imperfections, I do not see why India should not adopt a script which would be universal and capable of being written with ease. The facility with which words written in an Indian script may be read by beginners (owing to the phonetic method of spelling) is almost astonishing, but we in India have not the same advantage in writing. A script affording both advantages should be the script of the world." I think that Mr. Mitra will find all the above requirements in the Romanic scheme as set forth in my booklet.*

It will be a good exercise in English for an Indian student to take a passage of English and to write it phonetically with the Romanic letters. Then he can take the same Romanic letters and write out a passage of Telugu or Sanskrit with the Romanic letters. He will then see that for all practical purposes one and the same code of Romanic letters may serve for English and all Indian vernaculars.

One other suggestion I would make. It has been found by many practical experiments that if a boy is taught to read his English phonetically and is afterwards introduced to ordinary English spelling, he learns to read both in phonetic and in ordinary English spelling in much less time and with much less effort than he requires when learning in the ordinary way only the ordinary English spelling. This phonetic method is being adopted in Germany for German boys learning English. (See *Northern English,—Phonetic Grammar Texts* — by Richard

* Readers will find this scheme explained in a further communication from Mr. Knowles which we publish in our *Correspondence Column*.—Ed.

J. Lloyd—published by Teubner). The master of one of our English schools who has just been over in Germany told me that one day he heard a German girl reading an English book in phonetic types in such a way that anyone would have thought she knew English quite well. As a matter of fact she knew nothing of the meaning of the English words; she was just reading for amusement according to the phonetic method. I would suggest that the English readers used in Indian Government schools should be printed in the following manner. The first books should have the English words in phonetic English spelling in large type and the ordinary spelling in small type. The second book should have the phonetic and the ordinary spelling in the same type. The third book should have the ordinary spelling in large type and the phonetic in small type. In this way the pupil could learn the proper pronunciation and the proper spelling of the words in far less time and with less effort than in the ordinary way.

But whatever may be done as regards English or the higher education of Indian boys, I do plead most earnestly for a thoughtful consideration of the whole question of the *optional* use of some well devised code of Roman letters for the 277,000,000 illiterates in the Indian Empire. Does any one suppose for a moment that the present chaos of vernacular scripts can continue for ever? If, then, a change must come, why not now, when the foundation of elementary education for the millions is being laid? It is not only a question of the boys learning but also of the girls. And according to the Indian Census out of over 89,150,000 women and girls over fifteen years of age no less than 88,500,000 cannot read in their mother tongue. It is not only a question of the present generation but of the future generations of the national India of future time. I speak to wise men, let them judge.

J. KNOWLES.

FINLAND IN HISTORY AND SONG.

Two very young children were taken from their home to a foreign land. Years passed, and at last they were free to return. They set their faces to the north and began the long

and dreary walk back. "How shall we find our home again?" asked the little boy who was too young to remember anything. "Outside our father's house was a birch," said his sister, "and at night a star shone down through the branches. When we find the birch and the star we have found our home." They walked for days and days, suffering hunger and cold, but nothing could stop them. At last one evening, just after sunset, they reached a place where large and small stones were scattered on the ground. A lonely little house stood there and outside the door a birch. Just when the children reached the spot a star was lit in the sky and beamed down through the leaves. "The birch and the star" cried the girl and taking her brother's hand she ran towards the house. And the door opened, and their mother stood on the threshold.

This is Finland—with her stones and her birches and her children's love.

Finland or to use the Finnish name, *Suomi*, is situated in north-eastern Europe on the Baltic. It has a population of 2½ millions and covers an area like England, Scotland, Ireland, Holland and Belgium together. Sixty per cent of this consists of mountains and forests, twenty of morasses and moors, twelve of lakes and only eight per cent is cultivated land. Another name for Finland is "the land of the thousand lakes," and this is not exaggerated as she really has more than five thousand. After the glacial period the ocean rolled over Finland till the mountain tops began to rise over the surface, island after island became visible and joined each other, till the present Finland came into existence. In the valleys the water remained as lakes or ran towards the sea as rivers. The land is still rising, four feet in a century, so it is a royal gift the sea in this way bestows on Finland: "every twentieth year a country, every hundredth a principality." The ground is granite with a thin layer of earth. The most northern part, Lapland, is separated from the Arctic Ocean by mountains about three thousand feet high; from here the land slopes down south of the Polar circle to the sixtieth degree of latitude. It is a plateau in the interior, some six hundred feet above sea-level, while the coast is quite low.

When we remember that the 60th degree of latitude just touches the north of Labrador and the south point of Greenland,

Finland's climate is mild in comparison, but nevertheless severe enough. It is softened by the warm currents of the Atlantic, by being separated from the Arctic Ocean by mountains, and by the insignificant height of the plateau itself. On the west coast the mean temperature is 40 degrees F. and it does not get below freezing-point till north of the Polar circle. The summer is short but generally quite warm with long days; Lapland has the midnight sun for a whole month. This influences all plant life greatly, so that in north Finland one can literally see the grass grow and the corn add an inch to its height from one day to the other; the plants seem to know that they must hurry, that the summer is but a transient dream and beyond is winter, darkness and death. Most detrimental to the crops is the fall of temperature at night; a difference of 30 degrees between night and day is not an unusual thing, and night frost sets in sometimes as early as August.

In Finland two races live side by side: the Scandinavian and the Finnish. They are easily distinguished by appearance and language. The Finn is short and square, his eyes very light and a little slanting, his cheek bones prominent, his hair fair and soft. He belongs to a race, once very numerous and powerful, the remains of which is still spread from Russia's eastern frontier to Hungary, where the ablest and most adaptable tribe, the Magyars, have advanced furthest in culture and power. Other tribes are the inhabitants of the Baltic provinces: Estland, Livland, etc. Except Finns and Magyars these tribes are now poor and decaying, but during the first centuries of our era they lived and ruled in Russia from where they were driven northward by the Slavs. The Lapps were the first to settle down in Finland, but when history begins we find them driven to the extreme north, and Swedes and Finns settled in the country just where they are to-day, the Swedes on the coast, the Finns divided into two tribes, the Tavasts in west Finland and the Karels in the eastern part.

The Lapp is a kind of second cousin to the Finn, but as he does not directly concern us here, we pass him by.

The Tavasts and Karels have many characteristics in common; they are persevering to the point of stubbornness, introspective to moroseness, cool-headed in critical moments, fearless in

peril of death. They are slow in opening up, but if they have confidence in you, you cannot find more faithful friends. They are dutiful, loyal and law-abiding, but they will stand on their rights even if it costs their lives. A Finn may forgive one who has deprived him of all his possessions, but if anybody steals a rope from him he brings an action against him at once. Finns make splendid soldiers. It takes time, often an unreasonably long time, to stir a Finn up, but when once he is roused nothing can stop him. An honest, truthful, conservative, somewhat heavy race of quiet strength; the Tavast is the pick of this type; he is the most hard-working, easily contented, silent, slow and conservative of all the Finns; his stubbornness is proverbial. He breaks new soil and cultivates it, is fond of music, stories and proverbs, but does not produce any himself. The Karel is more communicative and emotional, a little of an adventurer, much of a trader and at the same time a poet; it is he who has preserved the old ballads and songs which he constantly adds to.

The Swedes, a Teutonic race, had forced themselves on the Finns to whom they were superior in resources and civilisation; through them Finland was Christianised in the twelfth and thirteenth century and now became a part of Sweden. All offices, estates and trades were in Swedish hands and for seven centuries—we might say till a few generations ago—all culture in Finland was Swedish. Although Sweden has sinned much against Finland politically and nationally, one may safely say that the Finnish nation would never have been where it is now but for Sweden.

And yet, it is since her separation from Sweden that Finland has made the marvellous progress which is almost unique in European history. She is Europe's youngest child, yet one of the most advanced, and has shown a wonderful ability to assimilate and reproduce the best features of modern civilisation. Her educational system is one of the best in Europe; co-education is carried out to such an extent that there are as many women as men at the university, and the students use their vacations for spreading education in the lonely tracts where the people are still illiterate. The labouring classes are organized in trade unions and political organizations to such a perfection as almost to become a menace to the other classes, and both men and women

have universal suffrage, while at the same time, on account of the remoteness of their country, they have preserved a certain simplicity of spirit which is not found among peoples who live on the highroads of civilisation.

All the more tragic is Finland's political history in our days. What we see is a highly-cultured small nation in a life and death struggle with a half-civilised, semi-Asiatic Colossus who probably is quite unable to realise the sufferings he inflicts.

Already in the middle ages Finland had attained equal rights with Sweden; she took part in the election of kings, was raised to a grand-duchy in the sixteenth century, and, on the whole, legislation and administration was carried out with justice and fairness. But she suffered badly whenever Sweden and Russia fought each other, as they often did, being more often than not the theatre of war. Especially during the latter half of the eighteenth century, when Sweden was passing through a period of weakness and not able or willing to defend Finland against her powerful neighbour, there was a desire in the country itself to get loose from Sweden and form an independent border state. But Russia thought otherwise. In Tilsit Alexander I promised Napoleon to begin a war with Sweden—with Finland for his reward. Russian armies marched into Finland and proclamations were issued ordering the population to swear allegiance to the Czar. No adequate help came from Sweden, but the nation rose in arms resisting desperately and now and then successfully, so that Alexander, influenced by the political situation in Europe, thought it wiser to conciliate. Instead of being incorporated in Russia Finland received her magna charta in 1809, the so-called "Act of Assurance" by which her religion, constitution, privileges and rights were assured and confirmed in the most solemn language. As grand duke of Finland Alexander kept his promises, nor did Nicolaus I who had not inherited his father's liberal spirit, interfere materially with Finnish liberty; while under his son, the liberal and magnanimous Alexander II, a fruitful legislation on truly constitutional and national lines was carried out. After his murder in 1881 Alexander III first confirmed the Finnish rights; but soon the political strife in Russia between the bureaucratic and the liberal party influenced Finnish relations. The liberty of the press was curtailed,

Russian currency introduced, Finnish officials were requested to learn Russian and several important posts given to Russians.

All this became still worse under the present Czar. In 1896 the hated Bobrikoff was made governor-general of Finland and the notorious Russian politician, von Plehve, secretary of state, and these two men with the Russian government behind them made it their aim to destroy all political and social liberty in Finland and reduce the grand-duchy to a province of Russia. In vain did Tolstoy lift his voice—one blow after another fell on poor Finland till the climax came on 15th February 1899 in the famous imperial manifesto which made the Finnish diet advisory and put legislation entirely into Russian hands. This was a coup d'etat of the most brutal kind, and it roused the nation to a man.

First the senate sent its protest to the Czar by special deputies but these were not received. Then it was resolved that "the people itself must go to the Czar," and one of the most interesting and pathetic events of the national movement took place. It was decided to get signatures from the whole nation to a petition to the Czar and send it to him by a deputation of 500 members, one from each country. From Helsingfors, where the central committee worked night and day, messengers were sent all over the country, to the remotest parts, to get signatures. It was midwinter and often the journey could only be made on snow-shoes or skis, while the whole thing had to be done in one week, as the Czar was going to the Riviera. The peasants responded with the most overwhelming enthusiasm, and many touching incidents are told. In one place the owner of a large factory called a meeting of all the inhabitants of the country, mostly his own workmen, and explained to them the matter. He added that only grown-up men and women, able to read and write, were allowed to sign. An old workman who had been employed at the factory his whole life-time asked permission to put his mark under the address—he had never learned to write. This was refused, but the old man declared with tears that it was too hard a punishment for the carelessness of his youth, that he could not now be one with his nation. When his employer now offered to teach him to write his name, he beamed with joy, and after some hours' toil he was able to

sign the address. In another very remote and lonely place a farmer accidentally heard from a servant about the address which had been read in church. He knew it was impossible for him to get to the little town with his household in time to sign as the distance was too great, and he also understood that no messenger would come to his out-of-the-way corner. But this did not baffle him. He found half a sheet of faded paper—the only piece in the house—wrote on this a petition to the Czar to keep the Finnish constitution, signed it together with his whole household and sent a man on the quickest horse galloping to get this document with the representative of that country to the capital. He was just in time, and it was bound together with the other addresses. If the Czar had only seen this curious document he would perhaps have understood the deadly earnest behind the thing. This was not an artificial movement made up by some professional politicians: we hear Suomi's heart-beat in the address:

"Most powerful, most gracious Emperor and Grand Duke. Your Majesty's manifesto of 15th February has awakened dismay and sorrow everywhere. The ancient right of the Finnish people to participate in the legislation through its representatives was assured for ever by the Emperor Alexander I whose memory we bless. This right was further developed and regulated under Alexander II and Alexander III. . . . . We cannot believe that it has been Your Majesty's intention to attack the legal order and internal peace of the country. . . . We refuse in our inmost hearts to doubt the integrity of the imperial word, just because it is our present gracious monarch who himself has proclaimed to all humanity that power must yield to right. . The rights of a small nation are just as sacred as those of the most powerful, and its love of country in the omnipotent God's eyes a virtue which it can never abandon."

It was expected to get 100,000 signatures—the actual result was 525,000. In the course of one short week, in spite of midwinter with its storms and snow, in spite of long distances and poor means of conveyance, more than half a million grown-up men and women united in one gigantic protest against the assault on Finland's liberty. On the evening of the 15th March the five hundred left for St. Petersburg. Many thousands saw

the train off, in absolute silence, with uncovered heads; prayers were sent up to God for Finland's future and silently each one went to his home.

Bobrikoff's extensive system of espionage altogether failed him on this occasion: he had no information of what was going on till one hour after the deputation had left. Its further fate is tragedy. It was not received by the Czar.

Other attempts to get the Czar personally interested met with a similar fate. The so-called "culture-address", originated by an English lady, has been much mentioned. When the Czar issued his well known peace manifesto he appealed to representatives of European culture; more than a thousand of these from twelve different countries now combined in an address on behalf of Finland and sent it by a deputation to St. Petersburg. They were not received.

For five years Bobrikoff held sway in Finland with the inevitable consequences of imprisonment or exile to the best and ablest sons of the land. The press was fettered in every possible way, till it learned to slip through the fingers of the censors and still say what it wanted. Cultured men and women worked incessantly, unselfishly, for the spread of education among the lower classes, and through it all the people maintained a dignified and law-abiding attitude, while all permissible means were used to convey to the rulers what was the sentiment of every Finnish heart. The women put on mourning; I remember how it impressed a stranger, landing in Finland, to see every woman dressed in black.

But what can we expect? Violence produces violence. In the summer of 1904 Bobrikoff was shot by a young Finn, son of a high official, and shortly after von Plehve suffered the same fate in Russia. These events together with the unlucky war with Japan, extensive strikes and numerous attempts to kill the Czar gave Russia other things to think of than to crush Finland, and at last by a general strike, carried through with the greatest persistency, Finland regained her liberty. In November 1905 a new constitution was drawn up with equal political and social rights for all classes, for men and women, giving to Finland the most democratic form of government in the world, and in spite of Russian intrigues to frustrate it, it was confirmed by the Czar in July 1906.

Would that we could leave Finland here, rejoicing over her dearly bought liberty, but the picture is now dark again. All the old tyranny has been revived and sacred promises broken. Regardless of historical rights and solemn assurances Czar Nicolaus has again yielded to the pressure of the Panslavic party, in its more moderate form under the Stolypin government. Exorbitant contributions to the Russian army are demanded, contrary to the constitution, apparently to make educational and social progress impossible. Finnish soldiers are enrolled in Russian regiments and sent far away from their home, and finally the Czar dealt the death-blow to Finnish liberty last year by making the impotent Duma pass a law, by which all Finnish affairs, which the Russian government considers of importance to the empire, are to be decided in St. Petersburg, while only municipal and local self-government is left to the Finnish people.

In vain did Finland stretch out beseeching hands to Europe—the Powers kept silent; they did not care to rouse the Russian bear—and the only response was another "culture-address" as inefficient as the first one.

Wrapped in her veil of mourning, with bowed head, Finland gathers her children to her, waiting for the day when the Lord, in whom she trusts, will remember her.

This is Finland in history—but there is another Finland, Suomi, the beloved; not only the land of the endless forests, the thousand lakes, the wide moors, but the land of poetry and song.

The national awakening in the beginning of last century called forth several great poets as Runeberg and Topelius: Runeberg, the author of the national anthem, "Our Land, our land, our fosterland" and a remarkable cycle of poems about the Finno-Russian war, and Topelius with his historical novels based on thorough study and intensely patriotic. These two men have had the greatest influence on modern Finland which has caught their enthusiasm, their passionate love of country, their self-sacrificing spirit. And there are many others, but all this was in Swedish. The Finnish language was at this time quite uncultivated: the Bible, a hymn book, a few religious and agricultural booklets include about all that could be read in

Finnish. However, a great desire for reading had grown up among the masses, and this was met by a growing interest in Finnish language and folklore among younger scholars.

Nature has been a stern fostermother to the Finnish nation, but one gift has she given it in abundance—the gift of song. The same people who toil from morning till night to make the stony ground yield a scanty harvest are dreamers and poets. In the long winter evenings when the candles are lit, the men carve while the women spin and weave, then old ballads are sung and new ones made. On such a night one of the wandering singers has come to the lonely farm. He takes out his kantele—the national Finnish harp—and begins to strike the chords. At first they give forth uncertain tones, but soon the music gets hold of him and every one present, and he sings one song after another, now full of joy and exultation, now sad and mournful. Among the audience there are two, well versed in the old ballads; they now get up from their corner, sit down on the long bench, palm against palm, their fingers intertwined, and slowly rocking to and fro they begin to sing. "This is not a child's prattle, nor a woman's talk, this is a bearded hero's song." The one singer begins one line in bass; at the third last syllable the other strikes in, one octave higher, and sings alone the next line, the same thought in other words and to a different tune. While number two sings his line, which is always easy to remember, number one is thinking of the next that he may fall in at the right moment, and in this way they go on for hours. Words and melody blend together, the sentiment changes according to the mood of the singers, from gladness to sorrow, from sadness to joy, and the listeners are lifted up, out of the dark and sooty room with the flickering candles, into a radiant world of harmony and beauty.

This is the Finnish language, this is Cinderella at home. Despised by the learned she sat at the hearth, gazed into the fire and dreamed of the past. She was fair and sweet, but did not know it herself—till the prince came. And he did come. Not much of a prince to look at, this Elias Lönnrot! A plain country doctor, with a scholar's instincts and training and an enthusiast's love of the old treasures. He had listened to them in his childhood in out-of-the-way places, where the songs were still living,

and he understood that if they were not collected and written down they would soon be altogether forgotten, as only old people were singing them. So he made it his object in life to collect them, travelling on foot in wild and lonely parts of Karelen, disguised as a working man. It was not easy to find the famous singers or to get them to sing when found. They were suspicious of this doctor: what did he want the old songs for? But he persevered, and sometimes by coaxing, sometimes by threatening —once he used an eclipse of the sun with great effect—he got what he wanted. The result was many thousands of ballads or, as the Finns call them, "rúns." Lönnrot soon discovered that there was a certain connection between them, but it was not till after his fifth collecting tour that he got material enough to see that they really formed a whole, grouped round some central figures. In 1835 he published them under the name of Kalevala; the home-land of the great heroes. This so-called "Old Kalevala" contains thirty-two songs with altogether 12,000 verse-lines. It came as the greatest surprise to many who had been of opinion that Finnish could never become a literary language, and it filled every patriotic heart with unparalleled joy. Here were treasures undreamed of and possibilities unlimited for the further development of the language. The newly founded "Finnish Literature Society" took up the matter heart and soul: a band of eager young men followed Lönnrot's example and went out on collecting tours to provinces that had not hitherto been touched. The result was another harvest and a new enlarged edition of Kalevala in 1849, containing now 50 songs with 22,800 verse-lines. It is this Kalevala which has been translated into many European languages, and which was Longfellow's model when in 1855 he composed his "Song of Hiawatha" from American Indian traditions: the metre he uses is also Kalevala's.

Kalevala is the Finnish national epic. It opens with the creation of the world and the birth of Wäinämöinen, seer and singer, the hero of the epic. Characteristic of the spirit of the poem is Wäinämöinen's first contest. He meets the young boaster, Joukahainen, who challenges him as a singer. Wäinämöinen accepts the challenge, and Joukahainen sings first all he knows about the origin of things, but it is a very shallow knowledge, only what every man may know. Wäinämöinen mocks him,

and Joukahainen draws his sword. But the old Wäinämöinen answers: "Your sword and empty words do not scare me, but I will not fight a fool." And then *he* begins to sing in anger. "This song was not a child's prattle nor a woman's talk, but the words of a bearded hero." The sea rose, the earth trembled, the mountains echoed and the rocks were cleft. By his song Joukahainen's sword became a lightning in the sky, his bow a rainbow over lakes and rivers, his arrows soared like hawks over the trees of the forest, and Joukahainen himself is sung down into the earth. When he is almost entirely swallowed up he offers Wäinämöinen all his possessions and at last his young sister, Aino the fair. Wäinämöinen now recalls the fatal words and releases him. But Aino weeps over her cruel fate, to marry an old man, and drowns herself.

A large part of the poem relates the wooing and adventures of three Kalevala heroes in the wild northern country, Pohjola where the giants live. First the old Wäinämöinen tries, but in vain. Then the skilful smith, Ilmarinen, forges *Sampo*, an auspicious magic handmill which Pohjola's mistress demands for giving him her daughter, but in spite of that he also returns empty handed. The third suitor, the careless and reckless Lemminkäinen, fares still worse; he tries to shoot a swan on the river of death and dies himself. His old mother is waiting longingly for him at home, and when he does not come back she goes out in the world in quest of him. She asks every tree, every road, the moon, where he is, but no one has seen him. At last the sun reveals it to her; with a magic rake she gets up his dead body from the river of death and by her devoted and self-denying love it becomes alive.

In the meantime Wäinämöinen and Ilmarinen have again travelled to Pohjola where at last, after much trouble, the smith wins the fair maid. The wedding is celebrated with great pomp but it is hardly over when Lemminkäinen turns up, quarrels with the master of Pohjola and kills him. There is now a constant feud between him and the Pohjola people who burn his farm and lay waste his fields.

Now follows the story of the most tragic figure in Kalevala, the hapless Kullervo, a personification of the terrors of the long dark winter and the endless wilds, and then the war

between Kalevala and Pohjola. By the help of Sampo, the magic hand-mill, the people of Pohjola live happily and in abundance. The three Kalevala heroes go to war with them in order to get Sampo. On this journey Wäinämöinen makes the first kantele out of a pike's jaw and produces music which makes the whole of nature tremble with delight, while the gods rejoice and men burst into tears. Later on he forms a still better kantele from the wood of a lonely birch, sorrowing over its loneliness; for chords he uses the hair of a maiden longing for her lover, and the golden song of the cuckoo becomes gold and silver of which he forms the keys.

Kalevala's heroes gain Sampo, but on their way home it falls into the sea and is lost for ever. Only a few fragments are carried by the wind to Kalevala's shores to Finland's everlasting happiness. At last Wäinämöinen is victorious over all his enemies, and peace and joy reign in Kalevala.

In the last song we hear of the conflict between Christianity and heathen ideas. A virgin, Marietta, eats a berry in the forest and afterwards gives birth to a son. Wäinämöinen condemns the child to death, but nevertheless he is baptised and made king of Karelen, and Wäinämöinen sails away from his land in anger. But he leaves his kantele "to the eternal joy of Finland's people" and promises to return in the hour of need.

This is the outline of the epic, but no words of mine can convey to you the peculiar charm, the sweetness of it. The heart of the Finnish people beats in these stanzas, gentle and simple, a little monotonous as they are—its sadness, its delight in nature, its love of the home. Homer's poems have more of a sensuous, dramatic festive joy while here we meet a quiet heartiness, a peculiar fresh and modest charm which is not less impressive. Where Homer gives us types the Finnish poets draw living individual men and women. Both take their material from daily life, both give us first class pictures of the social and moral environments of their times, but the spirit, the sentiment of them are as different as the radiant sun over the wine-coloured Mediterranean is different from the northern lights, the aurora borealis, over snow-sparkling Suomi.

The Finnish poet detests war and bloodshed; his heroes conquer by spiritual weapons. It is true that in the hour of

need Kalevala's men use their swords like fearless heroes, but stronger is he who knows the old rúns, the powerful magic songs—Kalevala is full of magic—the deep "original words," as they are called. In a wonderful manner nature and human life are interwoven; nature breathes and shares the joy and sorrow of men, and these find expression for their dreams and feelings in pictures taken from forest and lake.

The three heroes represent different sides of the Finnish national character. Wäinämöinen, the grave, the wise, the great singer, is the ideal; Ilmarinen, good-natured, steady, without poetical gifts, is the faithful toiler from Tavasteland, while Lemminkäinen with his overbearing and thoughtless manner, his love of adventures and poetry is a great favourite of the Karel—and second cousin to him.

Kalevala proved a treasure-house for present day's Finland. Poets, sculptors, painters found inspiration and subjects there, and above all, it gave to the Finns a language: in a moment Cinderella had been transformed to a princess with birchleaves in her hair, a kantele in her hand and melody on her lips.

And here we must leave Finland. Denmark, Norway and Sweden with whom she has been so closely connected for seven hundred years, love her like a sister and share her sorrow; if a sympathetic feeling for her may have been awakened in British and Indian hearts, to whom freedom is so dear, if sometimes a prayer for this brave and suffering nation may go up to Him, who has been the refuge of the oppressed in all ages, among all races—then this paper has not been written in vain.

THYRA STEINTHAL.

NOTES OF THE MONTH.

MR. Knowles's letter on the subject of a common script for the vernaculars reminds us that we are on the eve of a big attempt to secure a simplified spelling for the English Language. Prejudices die hard and it will be difficult to kill the prejudice that our present spelling, if not immaculate, is probably more nearly so than any system that the wit of man can devise. It is true that there are some arguments in favour of retaining our present illogical spelling, for instance, that we have got so accustomed to it that a change would be harder than the present system, or that words now etymologically clear would

however if the sentiment extends beyond a comparatively few Brahmins. If once the value of the common script is fully realised no sentimental considerations prevailing amongst a few will be able to resist the change.

THE belief that a purely secular education is in every case insufficient, and is often a fatal error, has grown greatly of late. It is needless to remind our readers that the highest Indian officials have recognised the need of definite moral instruction in India, and moral instruction finds its surest foundation in religious teaching. But it is not merely in India that this belief is finding expression. In recent years there has been an extraordinary outburst of zeal for education in China, and both English and American Missionary Societies and Colleges are throwing their energy into this work, that the education that is to be imparted may not be a godless education. America in particular has made this field her own, and Yale, Harvard, Princeton and the University of Pennsylvania have all schemes on hand. The following utterance of Count Okuma shows the drift of thought among the best thinkers in Japan. "The fatal defect in the teaching of the great sages of Japan and China is that, while they deal with virtue and morals they do not sufficiently dwell on the spiritual nature of man, and any nation that neglects the spiritual, though it may flourish for a time must eventually decay. The origin of modern civilisation is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied." It is true that the special relation in which the Government stands to the peoples of India forbids this religious teaching in Government Institutions, but there is ample and abundant opportunity for such instruction in the aided schools throughout the land. The thing most to be dreaded is that Government through an unwise policy should increase the number of schools in which religious instruction becomes an impossibility.

TEACHERS in South India who have thus far been struggling ineffectually to secure a pension scheme will be interested in the national pension scheme worked out by the Scotch Education Department. It is given in detail in the *School World* for April. Its leading features may here be summarized.

The pension fund is made up from contributions from the teachers, from School Boards or Managers, and from the Department. Teachers contribute 4 per cent. of their salaries in the case of men, $3\frac{3}{4}$ per cent. in the case of women; School Boards and Managers contribute 2 per

cent. and the Department 3½ per cent. and 3½ per cent. respectively. The retiring allowance is fixed at 1/80th of the teacher's average salary for the last five years of service multiplied by the number of years of service up to forty years. Thus a teacher with a final salary of £400 will be entitled to a pension of 1/80th of £400 × 40 = £200. The normal retiring age is sixty-five. If a teacher dies in service or retires from service he will receive back what he paid into the fund. Certain qualifications are made to meet the case of present teachers, who have already prior to the commencement of the fund put in a period of service. The *School World* regards this scheme to be the first in the United Kingdom to be framed on broad and just lines. Undoubtedly it will improve the status of the teacher in Scotland.

LITERARY NOTICES AND NOTES

The Reformed Series of English books for Indian Schools. Reader II. and Teachers' Book to Reader II. By J. A. Yates and P. T. Srinivasa Aiyangar. Longmans, Green & Co. 1911. Price 10 Annas and Re. 1.

MESSRS. Yates and Srinivasa Aiyangar give us in these books the second instalment of the scheme which they began in their Primer. The system is admirable and admirably executed. The Reader is full of interest, bringing the pupil face to face with concrete facts, Indian and European, attractively presented. The lessons are graduated, and while they add by easy advance to the pupil's vocabulary they also add in a very unostentatious but useful way to his knowledge of grammar. The pieces selected are not written down to the child, but are such as to accustom him from the beginning to idiomatic English. Both as regards information and language the book is one which teachers will gladly welcome. May we mention one other feature of the Readers which appears to us worthy of commendation? The teacher using this book will find in it material not indeed for preaching morality but for instilling moral and religious feeling. The Teachers' Book is a regular storehouse of instruction as to method, pronunciation, and composition. If English teaching is not greatly helped by what this Reader and Teachers' Book supply, the fault cannot be laid at the door of Mr. Yates and Mr. Srinivasa Aiyangar.

Black's Literary Readers. Written and edited by John Finnemore. Book V. London: Adam and Charles Black. 1911. Price 1*s.* 6*d.*

IN common with all the books of the series this latest addition is fresh, interesting, informative. The illustrations in colour lend to the attraction of this volume. Mr. Finnemore knows how to select and to write what pupils enjoy reading. As a text-book it is more adapted to English than to Indian schools: but even if teachers do not care to introduce it as a reading-book in class, they would do well to encourage their pupils to take it out of the library or to use it for supplementary reading.

Model Lessons in the History of India. Two Volumes. For Lower classes and Higher classes. Re. 1 each. Macmillan and Co., 1911.

These little volumes appear excellently adapted for the imparting of a knowledge of history to school pupils. They do not profess to be a history of India. They aim at being a guide in method. The former of the two volumes contains Parts I and II and is suitable for the higher primary or lower secondary classes. The lessons are purely oral, and the text-book is intended to be in the hands of the teacher, the pupils have only note-books. We should imagine that if these books are used by a capable teacher, one who can question intelligently, and tell a story interestingly, they will prove of the greatest help in imparting a knowledge of Indian history. In addition to a series of questions and the telling of a story, a brief summary of the lesson is dictated, and a geography lesson is given. Thus a number of exercises are combined, and history becomes one of the most interesting lessons of the day.

Among Indian Rajahs and Ryots. By Sir Andrew H. L. Fraser, K. C. S. I., London; Seeley and Co., 1911.

WE class this book with the recently published volume on India by Sir Bamfylde Fuller. Both books are of quite unusual interest, both are written by men of the widest experience of Indian life, and both deal with the problems of the present day. Sir Andrew Fraser's volume has, however, features of its own. He knows Christian missions from the inside in a way that his contemporary does not. Indeed we cannot think of any high official who knows them more intimately. Then as a member of two commissions, of one of which he was President, Sir Andrew had exceptional opportunities of knowing India as a whole, and certain features of the administration, such as the police, in particular. We welcome this book, therefore, as a storehouse of accurate facts and, we consider, wise generalisations on the facts.

We had hardly realised that the Ex-Lieutenant-Governor was so keen a sportsman. Two chapters are devoted to elephant-hunting and certain thrilling tiger experiences. We presume these episodes in a busy life are given not merely to show that an Indian civil officer's life has its periods of relaxation, but also to lighten a book that might otherwise be too heavy for home consumption. Nevertheless these experiences, however exciting, are but episodes. The real life lies elsewhere, and the chief interest of the volume lies in the author's official life. and the impressions he has given us on the great problems of present day administration. There is hardly a question of interest that he has left untouched. Take for example the police. Recent questions in Parliament, and certain utterances in the Indian press have focussed attention on these guardians of law and order. No class of men in India have a more difficult task, and none deserve more sympathy when they fail. It is true there is corruption; Sir Andrew Fraser frankly acknowledges it. The complaint, he says, was general throughout India against the lower grades, but not against the higher. The Police Commission has done a good deal to remedy the abuses, mainly by increase of pay, which was and indeed is, absurdly low.

One of the most important movements to-day is the financing of agriculturalists. The slow advance in agriculture is due in large measure to the poverty of the people. Chap. XV gives an account of the efforts made to overcome this difficulty. Unquestionably the "Co-operative Credit Societies Act" of 1904 has done much to point the way to better things, and the most recent statistics justify Sir Andrew's hopeful outlook on the future.

Probably the most valuable portions of the book are those that deal with education and with Christian missions. On the latter he speaks with perfect frankness. "It is not easy," he says, "to overestimate the importance of the beneficent influence which missionaries have exercised in India." But there are undoubtedly men who lacking in tact and judgment have done much harm. These men are exceedingly exceptional, but one man often excites a prejudice against a class. It is of the highest importance that missionaries and Government officers should cultivate friendly relations. Aloofness is a fatal error. Of the results we read "To me the results of Christian missions are not small or discouraging, they are important and of the highest promise." "There has been some talk of dropping the educated and turning exclusively to the lower orders because the former have refused the call. I have no sympathy with this view." "I believe that the outlook of Christianity in India was never so favourable as it is at present."

With regard to education Sir Andrew Fraser is a whole-hearted believer in the value of aided education. He appreciates more than most the importance of it in any attempt to bring education to the whole of India. He returns more than once to commend the Dispatch of 1854, and regrets that its principles are not sufficiently known to, and realised by, those who have to deal with education to-day.

We cannot deal with all the problems discussed, such for example, as the Partition of Bengal, the Causes of the Unrest, nor can we speak of the attempt at his assassination in the Overtoun Hall. All interested should turn to the book itself. Only this would we remark that if the Indian Civil Service possesses men in any large proportion with the tact, the courage, the large-heartedness and sympathy towards every philanthropic effort which are the attributes of the recent Lieutenant-Governor of Bengal, then we need not fear that with the changes that are coming over India, the Civil Service will lose any thing of its old glory and distinction.

LITERARY NOTES.

WE have before us a number of small and cheap yet valuable publications by the Christian Literature Society. "How to make a Rational Fight for Character" by Dr. Henry Churchill King is an address originally given at the Northfield Student Conference. Dr. King dwells on the infinite importance of character, and on the methods of attaining it, above all through persistent association with Christ.

"THE Master-Man" is a miniature Gospel; a life of Jesus in the words of the Gospels given in a series of chapters,—About the Cradle, Notable Events, Some of His Stories, His Great Address before the Courts, Crucified and Buried, and The Resurrection, each chapter is divided into themes. The Great Address, which consists of the Sermon on the Mount, e.g., has for its divisions, "Steps in the Happy Way," "Human Relations," "Divine Relations," "Pictures of the Life," and under each come a number of appropriate verses.

"THE Doctrine of Divine Incarnation as found in the Rāmāyana of Tulsi Dās and its significance in relation to Christianity" is a sympathetic study of the teaching of the *Ram-charit-manas*, the famous poem of the Hindi Tulsi Dās. The main purpose of the address is to study Tulsi Dās's conception of the relations existing between God and man, as expressed in his doctrine of divine incarnation. The poem is the sacred book of the common people in North India, and is therefore

of the greatest value for any true understanding of the religious thought of the masses of the people. The conclusion of the writer, who is described as a member of the Brotherhood of the Imitation of Jesus, is expressed as follows :—"Here lies the great difference between the lives of Jesus Christ and Rama. Both are said to have been incarnations of God. Both are said to have become incarnate out of love, and to take away the burden of the world. But Rama's life, though noble and true, was not spent in the accomplishment of this. We see in him a true king, a true son, and a true husband, but hardly a Saviour from the sin of the world."

"NATIONAL Christianity in India" by the Bishop of Madras is a wise warning against the tendency to-day, to over-emphasise the importance of nationalism in the Christian Church. It is true that Christian truth, if it is to take possession of the Eastern mind, must be presented in a form and dress that will win assent, but it must be remembered that there is a distinct note of universalism about Christianity which is independent of national considerations, and there is a great danger that impatience with the sectarian divisions of the West may lead the Indian Church to forget that each denomination flourishes "just because it has got hold of some vital and important truth, which has been obscured and neglected by the Christian Church as a whole." The Bishop's words are not unneeded to-day.

AMONG other useful publications of the Christian Literature Society we shall mention three. The first is "The Seventh Discourse of Sir Syed Ahmed" in which he shows the opinion entertained by Muhammadan authorities regarding the corruption of the Sacred Scriptures. The second is "The Secret Prayer Life" by Mr. John R. Mott, in which he urges the practice of the presence of God. The third is a "Letter concerning Salvation" by Swami Sri Dhar Tirah, in which he justifies to an objecting friend his open acceptance of the Christian faith. All of these booklets will justify careful study.

THE Thackeray centenary has an exceptional interest for India. He was born in Calcutta on July 18, 1811, and though he was taken to England at a very early age his associations with India greatly coloured his writings. It is true the Collector of Bogley Wallah is hardly a flattering picture of the distinguished service of which he was a member, but J. Sedley's successors bear Thackeray no malice on that account. It is close on fifty years since he died, but there is no sign yet of waning popularity. Many will agree with Chesterton, who a

few days ago, wrote that his favourite novelists still were the great nineteenth century novelists, Scott, Dickens and Thackeray, for they had the mysterious trick of the inexhaustible novel. They, each in his own way, had the creative power, and their characters are alive to-day.

In this essay of Chesterton from which we have just quoted we have a discussion on the morality of the melodramatic novel. We give the passage at some length, because the writer is more true and less parodoxical than usual. "There seems to be a very general idea that the romance of the tomahawk will be (or will run the risk of being) more immoral than the romance of the teapot. This I violently deny, and in this I have the support of practically all the old moral traditions of our civilisation and of every civilisation. High or low, good or bad, clever or stupid, a moral story almost always meant a murderous story. For the old Greeks a moral play was one full of madness and slaying. For the great mediæval a moral play was one which exhibited the dancing of the devil and the open jaws of hell. For the great Protestant moralists of the seventeenth and eighteenth centuries a moral story meant a story in which a parricide was struck by lightning or a boy was drowned for fishing on a Sunday. For the more rationalistic moralists of the eighteenth century, such as Hogarth, Richardson, and the author of "Sandford and Merton," all agreed that shocking calamities could properly be indicated as the result of evil doing; that the more shocking those calamities were the more moral they were. It is only in our exhausted and agnostic age that the idea has been started that if one is moral one must not be melodramatic. Hence the novel of the tea-table has passed the censor everywhere as a thing that cannot be really wrong because there are no murders in it. As a matter of fact I am prepared to wager that as much wickedness has been talked over a teapot as ever was talked over a witch's cauldron. There are indeed villages and houses in England where the teapot really is a witch's cauldron; is the centre of all that stiff obscurity and subterranean spite that are the very elements of a witch's Sabbath. And mankind has always replied to this unhealthy conspiracy by a healthy violence; they have brought in the melodramatic emotions to correct the secretive ones. Now I have read in my journalistic capacity multitudes of novels in which all the incidents were mild but in which the whole atmosphere was profoundly immoral. I have read light and frivolous novels which were quite serious upon their ultimate assumption that there is no God. I have read quiet and conversational novels which were quite fierce and dogmatic upon the idea that there

bulletin on tests of built-up columns it is reported that considerable local flexure exists, and marked changes in the stress distribution are found in cross sections only short distances apart. Strains 50 per cent in excess of the average were observed, and the distribution of stress in the various lattice bars was very irregular. No relation was found between the stresses observed and those computed by any of the usual formulæ.

PROFESSOR W. KONIG of Giessen has devised a simple method of showing the Thomson effect. The bend of the U-shaped wire in which the current flows is cooled by being dipped in mercury. The two glowing patches on the wire show the effect by their relative displacement.

PROFESSOR ARTHUR SCHUSTER contributed recently to the Royal Society a remarkable paper on the effect of the planets, Mercury, Venus, and Jupiter, on the production of sunspots. An observer in the sun might, during a solar rotation, divided into 24 'hours', observe each planet rise, reach a 'planetary noon' and set. The influence is not great, but quite appreciable, and the concordance between the results for the different planets proves them to be significant. Before a planet rises there is a strong minimum, followed one hour after the rise by a decided maximum. A minimum one hour after planetary noon is succeeded by the most remarkable feature of all, a very rapid rise to a pronounced maximum two hours later. During planetary night no decided action is noticed.

CORRESPONDENCE.

AN IMPERIAL SCRIPT FOR INDIA.

To the Editor of *The Christian College Magazine.*

SIR,

I shall be glad if you will allow me through "The Christian College Magazine" to suggest to Indian educationalists a new method of teaching English pronunciation, and to appeal to Indian students for a careful consideration of the question of the *optional* use of Romanic letters for learning English and for the Indian vernaculars.

The majority of the sounds of the English language and of the Indian vernaculars are practically the same. This cannot surprise us when we reflect that the Indian vernaculars follow the phonetic

in dictionaries and a study of all past and present alphabets. The illustration gives the printing letters, the script forms, and the pronunciation. In order to show its adaptability to Indian languages I have followed the Indian practice of taking the vowels first and then the consonants, setting the latter out in the customary order of gutturals, palatals, cerebrals, dentals, labials, semivowels, and sibilants. The last two lines of illustration give the additional letters required for the transliteration of Arabic, Persian, Urdu, etc.

The scheme is a general one for Indian languages. (It also includes the phonetic representation of English). No particular language will require all the letters. On an average thirty-seven letters will suffice for the accurate transliteration of a vernacular. All the letters are easy to read, to write, and to print. Most of the printing types are already in use and none of them will present any difficulty to an Indian type-foundry. There are no diacritical marks, and no "kerned" types.

My idea in framing the scheme was to give to the millions of illiterates in India the *option* of a code of simple letters which would render reading, writing, and printing easier in India than anywhere in the world. For the exposition of the whole question I would refer students to "Our Duty to India and Indian Illiterates" (Christian Literature Society for India, 7 as.), and to "The Battle of the Characters; or An Imperial Script for India," in the East India Society's Journal for April.

In this paper I wish to suggest a use of the scheme for Indian students, who are learning or teaching English, and for those who desire to learn Pitman's shorthand.

Pitman's phonetic English alphabet as used for his shorthand system and in his phonotypic printing consists of 36 letters, viz., the 23 useful letters of the common English alphabet, (c. q, and x being rejected), and 13 new letters. The additional letters very closely resemble the common letters, so that the words formed by them are very similar in shape to those commonly used. The short vowels have the sounds as in the words p*a*t, p*e*t, p*i*t, p*o*t, p*u*t. All the other letters have their usual signification. There are two English diphthongs not shown in the illustration, *iu* as ew in f*ew*, and *oi* as in s*oi*l.

The English sounds are illustrated in the romanic letters placed before the words:—(vowels), Asi*a*, f*a*r, fol*i*o, p*i*er, p*u*ll, r*u*le, pet, f*ê*te, *a*isle, not, note, h*ou*se, to which add *iu* as ew in f*ew*, and *oi* in *oi*l; (consonants,) *k*ing, *g*un, ki*ng*, *ch*in, *j*ar, *t*ea, *d*en, te*n*ant, *p*ea, *b*ee, la*m*b, *y*ea, *r*ice, *l*and, *w*ave, wa*v*e, *sh*ip, *s*in, *h*and, *th*ink, *th*en, *z*eal, a*z*ure, and *deaf*.

An Indian student who masters the sounds heard in these English words will have learnt all the English sounds.

During the time the English phonetic alphabet was being perfected books were printed with the phonotypic types and a number of instructive educational experiments carefully made with the following results. It was proved (1) that pupils may be taught to read books in phonetic print in from ten to forty hours, and will attain fluency after a few weeks' practice, (2) that after attaining fluency in reading phonetic print a very few lessons will give them the same fluency in reading ordinary English, (3) that the whole time necessary for both phonetic and ordinary reading does not exceed eight months, for children of average intelligence, between four and five years of age, taught half an hour each day in school, (4) that those taught in this manner acquire the art of ordinary spelling more readily than those instructed on the old methods, while the pronunciation of the pupil is much improved.

Now, of course, the wisest plan, both in the interests of England and of India, would be for England to reform the present barbarous English spelling, for the continued use of which not a single good reason can be given, and to adopt the method of phonetic spelling which is, (in the main), followed in the Indian vernaculars. And for this purpose there are two influential associations at work, the English Simplified Spelling Society, and the American Simplified Spelling Board. The reform is, I understand, to be discussed at the Colonial Conference.

It has been suggested that a series of English Readers should be prepared on the following plan. The first reader should have the English spelled in large phonetic letters and the ordinary spelling in small type. The second reader should have both spellings in the same size of type. The third reader should have the ordinary spelling in large type and the phonetic in small type. (The reading being in alternate lines so that the words could be constantly compared in the phonetic and the ordinary spelling). With such a method the pupil could be easily trained in the proper pronunciation of English words while at the same time he could learn the absurdities of our present spelling.

Meanwhile the Indian student of English will find it a very useful exercise to take the English romanic letters (the script), and write out passages of English in phonetic spelling. He will very quickly find out, as others have done, how very little he really knows of English pronunciation. The teacher can have a sheet showing the phonotypic English letters and after drilling the pupils in the sounds

can require the pupils to write out the pronunciation of English words, or if further advanced, English sentences. Students of English who desire to see the finer shades of English phonetically represented in letters, may do so by getting the books on English sounds and English phonetics which are published by the International Phonetic Association. I observe that already quite a number of school-inspectors, head-masters and teachers in English schools in the Madras Presidency are Members of this Association. The same romanic letters are used in these books which Pitman used, but further letters and marks are used to show the finer shades of English sounds, as for instance the differences between the northern and southern pronunciation of English, or between the pronunciation of Aberdeen and London.

Students who are going to study shorthand systems, such as Pitman's will find it helpful to be able to have a knowledge of phonetic English which they can apply at once to their shorthand writing.

When a careful comparison of the sounds used in English and those used in the Indian vernaculars is made it will be seen that Sir Monier Williams had good grounds to go on in asserting that "the Sanskrit and the Latin alphabets are capable of mutual adjustments both as regards the powers of their letters and their classification". Neither English nor vernaculars such as Malayalam, Telugu, etc., have any of the extreme guttural sounds found in Arabic. The Indian cerebral letters do not really differ in sound from the sounds given to rt, rd, rn, rsh, rl in southern English pronunciation. Indeed it is probable that the Indian cerebrals represent an original l or r before t, d, n, etc.

The super-stressed aspirates kh, gh, etc., are not found in English, but such sounds form only about four per cent of the letters in any vernacular, and Tamil has none of them. Moreover these super-stressed aspirates are adequately represented by the uniform addition of the aspirate to the unstressed consonants. Some of the gutturals and sibilants of Urdu are foreign to both Sanskrit and English and special romanic letters have had to be found for the accurate transliteration of the Urdu letters, but the Nagari has the same difficulty with them and has to use diacritical marks for their representation.

The Indian dentals t, d, n are more dental than the English ones, but not more so than the Italian sounds given to those letters.

Keeping to such typical sounds as serve to distinguish words nearly alike in sound from each other, such as cull and curl, it is suggested that a code of Romanic letters which could be used to represent the same sounds for the same letters, and in which the same letters would

represent the same sound would be of the greatest educational, commercial, and economical advantage to India for both the optional use in vernaculars and as a means of teaching English pronunciation.

And, representing, as the Romanic letters do, the latest and best results in the evolution of graphic systems, and spreading, as the Roman letters are doing, all over the world, the adoption of such a code would place India in the forefront of the nations in respect of the letters used to represent the sounds heard in her languages.

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RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE April number contains several articles well worthy of perusal. It opens with an article entitled *Peace on Earth?* by Mr. Harold Spender. The article has been written *à propos* of Sir Edward Grey's reply to President Taft's overture on the subject of international arbitration; and its purpose is to point out the significance of that reply for the peace of the world. That reply is, says Mr. Spender, one of those strokes which, if they succeed, make a new world, and, like all great strokes, it seems very simple when once struck. Sir Edward Grey's move is one, too, says Mr. Spender, for which people were not quite prepared. Sir Edward has been a good because a safe Foreign Minister, and has kept the peace at a time when peace has been most important for the world; but he has seemed, to the more ardent spirits, to be cold and slow, and in one or two instances his performances have come perilously near to failure. His reply to President Taft has altered the situation both at home and abroad. At home it has saved the Government forces from a threatened cleavage on the details of the Naval estimates and united them on a new policy of peace abroad. Abroad it has given a formidable blow to the war-spirit in Central Europe, and has inspired the advocates of peace in America. Mr. Spender points out that when Mr. Balfour sought to justify the policy of those who would build six Dreadnoughts against four or five, by arguing that an Arbitration Treaty with America would have no effect on armaments inasmuch as England did not build against the United States, he missed Sir Edward Grey's greater point, the power of example. Public opinion, however, has not made this mistake. The people realise that the extension of

the reign of peace is in the end the only road to a reduction of armaments, and that a beginning must be made by some nation; and they are willing that that nation should be Great Britain.

MR. SPENDER calls attention to certain difficulties that stand in the way of the fulfilment of the hopes which have been inspired by Sir Edward Grey's declaration. One of these is the difficulty which the United States has with her Second Chamber, which killed the Olney-Pauncefote Arbitration Treaty in 1897. There are reasons, however, he says, for believing that the American Senate will take up a much more favourable attitude to any similar proposal that may be made in the near future; and altogether he takes a hopeful view of the situation. He points out that there are already in existence two treaties of the kind contemplated by President Taft and Sir Edward Grey—one between Denmark and the Netherlands and the other between Denmark and Italy.

PROFESSOR SANDAY contributes the first instalment of what promises to be a very important article on *The Primitive Church and the Problem of Reunion.* The times, he says, demand a solution or at least some nearer approach to a solution of the perennial problem of the Constitution of the Primitive Church and the Origins of the Christian Ministry. For the last thirty years especially scholars have been working at the problem: and, alongside of their work upon the theoretical problem, church statesmen have been at work on the practical side of the question of Church Reunion. Reunion, Professor Sanday says is sure to be accomplished piecemeal, and illustrations of this have recently been furnished in many parts of the world. Two events are specifically singled out by him as constituting a new epoch in the history of Christian assemblies. These are the Pan-Anglican Congress and the great Missionary Conference which was held at Edinburgh last summer. The question of Reunion was prominently before both these assemblies, and though at the Edinburgh Conference it was nominally only one subject among a number it practically dominated the whole of the discussion. Professor Sanday proceeds in the first place to bring out the depth and strength of the desire for unity which ran all through the Conference. At the same time he calls attention to a tendency on the part of some advocates of Reunion to overlook the very real difficulties that stand in the way of such a reunion as would include the Anglican communion. He refers particularly to certain negotiations that took place a few years ago in Australia, and to a communication thereon made to

trades, in which case re-employment at the same trade may be altogether impossible, the problem of unemployment in general is much more than the problem of enabling workmen to subsist during periods of unemployment. After a few weeks of unemployment the workman begins to deteriorate, and the longer the period of unemployment the greater the deterioration. Hence, even if training institutions were not required for the purpose of fitting men for new trades when it is impossible for them to find employment in their own trades, they are absolutely essential to the maintenance of the efficiency of all workmen who have the misfortune to be out of employment.

Professor Jevons shows that while the establishment of training institutions is essential to the success of any scheme for combating unemployment it will greatly simplify the problem of insurance and bring the cost of any scheme of insurance within reasonable limits. As to the relative merits of the plans for insurance that have been proposed he is distinctly in favour of the plan proposed in the Minority Report of the Poor Law Commission—that of subsidising trade unions. He calls attention to several difficulties that beset the Government plan of direct insurance, and warns the Government that in the question of insurance against unemployment there is treacherous ground in every direction.

MR. F. M. CUTLACK contributes an article entitled *The German National Idea.* The rise of Germany's power and reputation, say Mr. Cutlack, has been scarcely less extraordinary than the rise of her navy. Largely as a result of this Germany is at the moment positively glowing with pride in herself. The German to-day believes that the future is largely for him, and he feels that he is destined for something great. He has become an Imperialist in the broadest sense. He does not desire war, but he believes that his national worth is important to the world's future, and he is ready to fight if that is necessary for his advancement to the position ordained for him. He gives some ground for the charge made against him of being aggressive; but that is simply due to the fact that in spite of his assiduous training of himself he is capable of further improvement. He has much to learn from the people of other nations and in particular from Englishmen. Englishmen on their part have not a little to learn from Germans; and in Mr. Cutlack's opinion they have certainly no reason to view Germans with unfriendliness.

EMMA MARIE CAILLARD deals in her usual suggestive way with *The Rationale of Spiritual Healing.* There is, perhaps, she says, no

THE NINETEENTH CENTURY.

PROF. J. H. MORGAN contributes to this number a detailed and thoroughly impartial criticism of the constitutional position in England. The portion of the article which deserves attention particularly is that in which he discusses the growing power of the executive in consequence of the unsettled relations between the two Houses. This appears to be an aspect of the constitutional problem to which not much attention has hitherto been given. Prof. Morgan cites four departments of Government in which during the past few years legislative enactments have practically been superseded by executive orders. The chief instance is to be found in the regulations of the Board of Trade regarding hours of labour, scheduling of land for expropriation etc. Measures of this character would, before the beginning of the present constitutional trouble, have been subject to a double veto, first, to that of Parliament and second to that of the Courts. And while the first has been overcome by a skilful employment of the time-rules of Parliament, the second has been removed by a deliberate exclusion of the discretionary power of magistrates in regard to certain departmental rulings. This exclusion might perhaps be justifiable if it was confined to questions of policy, but the tendency seems to be to restrict the power of Magistrates not only in respect of questions of policy but also in respect of questions of law. Prof. Morgan quotes the instance of a rule making provision for compulsory acquisition of land which lays down expressly that "not only the question whether the law has been observed by the local authority but even what that law is, is to be interpreted by the Government department." The Board of Education, too, recently attempted an encroachment upon the powers of the judiciary, but the attempt was promptly checked by the Court of King's Bench. The question was whether in certain cases of conflict between local authorities and managers of schools, the determination of the distinction between matters of fact and matters of law was to lie with the department itself. The question had to be carried for determination to the court of King's Bench and Justice Farwell declared that the matter was one that lay exclusively within the jurisdiction of courts of law. The third department instanced by the writer is that of the Local Government Board where by recent rulings Parliament has been considerably superseded in its power to adjudicate upon the liability of private persons to be deprived of their land for public purposes. The fourth and last department is the treasury where, perhaps, the executive have been led to put forward their most formidable pretensions. A case in point is the manner in which claims under

the Old Age Pensions Act are disposed of. By the Exchequer and Audit Department Act of 1866, the Comptroller and Auditor-General with the aid of a Committee of the House may call in question any payment made out of moneys allotted by Parliament, but now the Treasury Department have put forward the claim that pensions granted under the Old Age Pensions Act are to be outside the jurisdiction of the Comptroller-General and are a matter solely for the consideration of the Department.

It is on this ground, mainly, of the tendency of an Executive that is hampered by a hostile second chamber to increase their power at the expense of the legislature that Prof. Morgan pleads in his article for a lasting settlement of the constitutional question. The Veto Bill which Government have just introduced, though a measure of much practical sagacity, is necessarily a temporary measure. Its preamble speaks of the expediency of reforming the Second Chamber while the body of the bill makes provision for curtailing the powers of the existing chamber on the assumption that it remains unreformed. The design of the bill may suit the exigencies of the present situation, but there can be no question that in the form in which it has been introduced, it is powerless to achieve a lasting solution.

MR. IAN MALCOLM's article, *Humours of English Elections*, affords much entertainment. Election stories have been pretty cheap of late, but Mr. Malcolm's collection seems exceptionally bright. The following specimens will give a taste of their quality. An experienced Liberal was canvassing in one of the towns of the Ayr Burghs which unlike the rest of Scotland, had been irreclaimably Tory, and the following dialogue is reported between the canvasser and a voter.

C. Surely you will give us your vote this time, sir? V. Na, na; I'm voting Tory, as my faither and grandfaither did before me.

C. But surely you don't want your food taxed, and six hundred peers to dictate to forty millions of people, etc.

V. I dinna ken and I dinna care about thon; my faither and my grandfaither were Tories, and I'm a Tory too.

C. Well, I must say that is a most unintelligent answer. If your father and grandfather had been thieves, what would you have been?

V. (Pensively). If my faither had been a thief and my grandfaither had been a thief? . . . . . . (brightening) likely I'd have been a Liberal!

An Irish elector had determined to vote for an O'Brienite against the Nationalist candidate, and every kind of pressure was put upon him to make him change his mind. At last his wife, almost in tears, assured him on the morning of the poll that, if he carried out his intention, she had high ecclesiastical authority for warning him that

OTHER articles in this issue are *God's Test by War* by Mr. H. F. Wyatt; *The Development of our National Pension Scheme* by Mr. A. Carson Roberts; *Some Notes on Chateaubriand* by Mr. W. S. Lilly; *The Making of the Authorised Version* by Bishop Welldon; *The Seamy Side of Travel* by Sir Harry Johnston; and *The Policy of Secular Education* by Mr. Halley Stewart.

FORTNIGHTLY REVIEW.

THE political articles of the April issue are of the more calmly reflective order. Among them the *Tory Plea for the Parliament Bill* reaches a high level of clear thinking and lucid expression. The author, Mr. Arthur Baumann, deplores the tendency so often manifested by those who suffer defeat after strenuous exertion or a period of excitement—the tendency to stand aside or relax vigilance at a time when wise persistence and attention might prevent the excesses in which victors are apt to indulge. The writer in recommending the Conservative party to accept the inevitable and make the best of the Parliament Bill, sets forth certain alternatives which deserve serious consideration by the Unionist party.

The first alternative concerns a point, the importance of which might easily be overlooked. After the last delay which it has been left in the power of the Upper House to impose, is the measure to be accepted by the Lords or is it to become law without the sanction of the Second Chamber? Are there, in short, to be two kinds of enactments in the future, the one (which would be confined chiefly to the less controversial and less revolutionary measures) receiving the sanction of both Houses and the Crown and the other which would become law in spite of the refusal of the Lords to give their consent? Mr. Baumann earnestly recommends the Unionist party to avoid the latter alternative and thus keep intact the constitutional procedure of the nation: his advice scarcely requires vindication. The next amendment suggested is that the Government be required to appeal to the electorate before the extreme course is taken of assuming or compelling the assent of the second branch of the legislature. With the present disposition of the House of Commons however Mr. Baumann fears that there is little likelihood that such an amendment would be accepted. Assuming that his fear will be warranted by the event the great question arises—whether the Peers should accept or reject the Parliament Bill. Here again the writer points out the importance of a careful review of consequences and sets forth the disastrous results which are likely to overtake the Unionist cause if the Lords reject the bill. The

inevitable consequence would be the appointment of five hundred new peers which would amount to the creation of a Liberal Second Chamber and enable such revolutionary measures as Home Rule, Welsh Disestablishment and Universal Adult Suffrage to become law before the close of 1914: further these would become law with the full concurrence of all branches of the legislature. In view of these possibilities Mr. Baumann asserts: "The Parliamentary Bill even without amendment, is a less evil than five hundred radical peers." Another assertion worthy of note as coming from such a staunch conservative runs as follows: "The Parliament Bill is not, in principle, an unreasonable limitation of the powers of a non-elective hereditary chamber."

The essay then deals with more general considerations and a protest is raised against the alarmist outcry that the nation will be robbed of its safeguards by the operation of the bill. The numerous opportunities by which sober judgment may restrain rash Governments even without the Second Chamber as at present operating are pointed out, and the contention brought forward that the influence of the more energetic and capable Peers is by no means bound up with the authority vested in the Second Chamber, that influence is theirs not in virtue of their peerage and position but in virtue of their character and capacity and that no restriction upon the powers of the House of Lords will sensibly diminish their contribution. Finally Mr. Baumann urges the necessity for a legitimate and recognised protector of property, and claims for the Upper House, in virtue of the position of its members, immunity from the more selfish influences that are found operating in an assembly of politicians who have private interests and ambitions to pursue. "In eloquence, in information, in dignity and sobriety of temper, in breadth of view, the debates in the House of Lords are infinitely superior to the scuffling and recrimination that occupy the time of the House of Commons. Mentally and morally, individually and collectively, the House of Lords is at least the equal of the House of Commons. But the House of Lords has this indisputable advantage over the House of Commons that its members, by accident if you like, are placed beyond the reach of the temptations which seduce other men to partisan servility."

MR. G. W. FORREST, C.I.E., in discussing Lord Morley's exposition of *British Democracy and Indian Government* in an article with the same title, supplements his summary with quotations from previous utterances of the late Secretary of State and citations showing the historical

development of the powers conferred upon the Viceroy. It may be of interest to reproduce some of the quotations from the views expressed and the following paragraph is taken from the article.

It is of interest to recall John Morley's views as to the grave danger under a system "which makes a man virtually autocrat over India" at a time when Lord Morley has written a remarkable essay on *British Democracy and Indian Government*, the main subject of which is "the limitation of the Indian Secretary's power, authority and duties." With his practised and ingenious eloquence, he has demolished almost all the arguments which he formerly used. "Among two or three stock admonitions," we are told "none is more well worn than that wise rule in India will be overthrown by the folly of democracy here." "To call it well worn is far from meaning that it does not deserve consideration." On the contrary, if we realise the enormous weight, complexity, delicacy and hazards of all the obligations, actual and contingent, that arise from our connection with the great Asiatic continent, Indian questions need far more close, and especially more consecutive, attention from politicians, press, public, perhaps even from cabinets, than has hitherto been the fashion." "A main difficulty of Indian Government is the practical impossibility of getting British democracy to realise the enormous weight, complexity, delicacy and hazards of all the obligations that arise from our connection with the great Asiatic continent. Lord Morley notices that the defect, weakness and danger of modern democracy is the passion for simple ideas and absolute principles." That the educated nations should have a share of high administrative posts is a very simple and generous proposition. But the difficult problem to solve is how far association in government and judiciary can be carried without abdication. Lord Morley stated in a memorable speech: "We English, Scotch, and Irish are in India because we are not Orientals. We are representatives not of Oriental civilisation but of Western civilisation, of its methods, its principles, its practise." But if we hand over the administration to the native literary minority, it will be the Oriental mind which has not been disciplined that will represent the methods, the principles and practice of Western civilisation. This would be an abandonment of the chief reason for our remaining in India—our duty. To govern with sympathy, authority and justice the ignorant masses of India and to raise them to a higher plane of civilisation is both our duty and our task. To accomplish this high and noble mission there must be in reserve ample force. The rulers of an empire won by conquest can best afford to be merciful, tolerant and conciliatory when they stand in such an attitude of strength that mildness cannot be mistaken for cowardice, or forbearance for weakness. England has undertaken a great and noble work, and stands pledged to perform it." "How should we look in the face of the civilised world", says Lord Morley, "if we had turned our back upon our duty and our task? How should we bear the savage stings of our own conscience when, as assuredly we should, we heard through the dark distances the roar and scream of confusion and carnage in India!"

Mr. Forrest's article closes with the words "Our tentative experiment in the education of India has produced a large body of educated men whose personal disappointment bursts into enmity against the Government. By attracting the best sons of our ancient Universities to the noble field of Indian education, by raising the teaching in the secondary and high schools, by widening the culture of our Indian

Colleges, by closer intercourse between professors and students, by supplying the discipline which alone can regulate the higher aspirations common to our humanity, we must endeavour to create intellectual leaders who will spread among their countrymen an imperial spirit which shall make them proud of being an important part of that wide and splendid imperial system whose influence extends to every part of the globe."

THE remaining articles of the issue are of a more miscellaneous character than usual. They include two poetical pieces: two story sketches, one of which is a singularly horrible exposure of Russian society of the type from which Tolstoi reacted; the narrative sets forth the experiences with a considerable amount of reserve and yet the grimness of it all is inevitable: an article on the improvements recently effected on the Zoo: a fantasy upon London by a Japanese poet; an appeal to the public on behalf of the serious drama by one who is sincere and in earnest, Lawrence Irving: and Mr. Francis Gribble's account of *Rachel's Sentimental Life*.

The political articles other than those already referred to are *National Conservatism* by Emanon; *The Russian Douma and the Emancipation of the Jews* by Dr. A. S. Rappoport; *Military History and an Application* by Sir George Arthur; *Personalities in Parliament* by Auditor Tantum; and *Germany's Mastery over Europe: a letter from Berlin* by Mr. R. C. Long.

The literary articles comprise *Addison in the Spectator* by Miss Alice Law; *The Arnolds: A Study in Heredity* by Mr. T. H. S. Escott and finally a eulogy upon another recent publication, *Lady John Russell*, from the pen of Justin McCarthy.

COLLEGE NOTES.

THE report of the Night School, which was started eighteen months ago under the auspices of the College Young Men's Brotherhood, makes most interesting reading. The school is attended by sons of day-labourers, coachmen, coolies, tinkers, cowherds, barbers and cooks. The boys are employed in all kinds of occupations during the day. Some of them are rickshaw-wallahs, others work in skin-godowns, one is a sweeper, another a punkah-puller: some earn two or three annas a day in cotton presses, another gets three pies a day as an apprentice in a cooper's shop. Despite disparity of condition, sons of Naikars and Pillais have no scruple to sit side by side with ill-clad Pariah boys in the school.

The difficulties connected with the conduct of such a school are obvious. For one thing, it is almost impossible to enforce regular and punctual attendance. While the strength of the school may be regarded as roughly 50, the average daily attendance is 27. Besides sickness and festivals, the chief reason for the lack of regularity is the occupations in which the boys engage. At the end of a day they are tired and hungry, having had little to eat and sometimes requiring to wait till late in the evening for their day's wages. Another difficulty in the way of carrying on the school is caused by the fact that the teachers are voluntary workers, and are students of the College. They teach for a week at a time. Some of them have gone on teaching regularly for several weeks and even for months: and this, notwithstanding the many counter-attractions that make it hard for a student to give up all the evenings of his week to the work of teaching a few illiterate youths. It is most gratifying that no less than 110 students have taught in the school and most of them have given much time and ungrudging labour to this service of love.

Recently a Night School Workers' Committee has been formed. It consists of 25 students who undertake to secure a regular supply of voluntary teachers for each week and to collect subscriptions necessary for the slates and books which are supplied.

Many students, who would like to teach in the school, are unable to do so because their vernacular is not Tamil, which is the language used by nearly every boy in attendance. Those who cannot give their own services willingly give of their substance. Out of the contributions raised by students one paid teacher is maintained. Mr. C. Ranganatham Chetti is an 'old boy' of the College and he has worked with untiring perseverance, and often amidst much discouragement.

If some one among the students of the College would make the sacrifice involved in running the school for a term with the steady and reliable support of his fellow students, the need for even one paid teacher would be at an end. That such a sacrifice is worth making is proved by the success of the school. There are four classes at present. In the first a little Tamil reading, writing, and arithmetic are taught: in the fourth, the pupils work sums in weights and measures, read and write Tamil with some considerable ease, and learn a little English. It is worthy of note that, although the pupils are so fluctuating and the teachers change so often, boys who came to the school ignorant of letters are now in the second class; others who began in the first class are now in the third.

That the students of the College realise the value of the school and

appreciate its services is proved both by the number who have volunteered to work in it and by their liberal contributions to its funds. The subscriptions of students amount for the year to Rs. 124. Friends and sympathisers have contributed Rs. 67, while a Magic Lantern Exhibition given by Mr. Pittendrigh on behalf of the school realised Rs. 30. The balance at the credit of the school's accounts was, on 1st November 1910, Rs. 6.

The moral value of the school for the students of the College requires no proving: the service of it to the children of the poor in the neighbourhood of the College is very great. To enumerate all who have rendered much esteemed help in this endeavour of the Brotherhood would be to fill a page. But it is impossible to allow the report of this school to pass without hearty thanks to students and sympathisers, and without a most cordial recognition of the debt of gratitude which the school owes to Mr. O. Kandaswami Chetti who has given to it much time, unwearied effort, wise counsel, and unfailing personal attention.

At the invitation of the College Brotherhood's 'Committee for Service outside the College' Mr. Arthur Davies delivered a lecture in February last on some aspects of the Beggar question in Madras. "Why do we give to beggars?" This was a question, said Mr. Davies, easy to put but difficult to answer. There was no doubt that the religious motive played a large part in almsgiving. All religions insisted on the duty of almsgiving, many people gave because of the religious injunction to do so, some with high spiritual purpose, some perhaps—to borrow a phrase more expressive than polite—merely in order "to save their dirty souls." But for his purpose the lecturer was concerned only with the *social* result of charity. What social end was achieved by giving to beggars? Obviously the immediate object was to feed the hungry and clothe the naked. Did our gifts attain this end? A truer test was the ultimate result of our gift. It was no charity if it demoralised the recipient, making him in the end less capable of self-help. If we had this ultimate end in view, our charity would take different forms, different methods of help being suited to different cases.

The lecturer then touched upon the history of the Poor Law in England. What was first a purely religious duty became recognised in Tudor times as one of the definite duties of civilised society. Two centuries later, in 1832, the need of definite purpose was more clearly recognised, and just recently, after eighty more years of experience and thought, a Royal Commission had written a voluminous and

complex report on the methods and objects of charitable help. In India charity was still, as it was in pre-Tudor days, unorganized and closely bound up with religious observance and religious sentiment: while the poor laws that existed, such as that which prohibited the exposure of sores and deformities in the open street, were not enforced for fear of offending the religious susceptibilities of the people.

The purpose the lecturer had in view was to suggest that an investigation should take place into the Beggar question in Madras. There were five or six Indian associations here who gave to the poor. Let enquiry be made into the working of these societies. Did these associations co-operate with one another? What proportion of the beggars were religious mendicants? What were the infirmities of those helped? Were any steps being taken to cure them? Where did they live? What did they do when they were not getting food and clothes from these institutions? Was there a begging caste? What were their ages, their sex, their ordinary occupations, if any, and their life histories? Were they married or single? These and many other questions might be answered by a careful and methodical enquiry. Hitherto they had been unanswered and many spoke in ignorance from impressions formed on short imperfect experience. If such an enquiry were undertaken it might yield facts which would make it possible to estimate the social results of the charity given in Madras and so might lead to wiser action on the part both of individuals and of associations.

THE leaders of the Brotherhood are very much indebted t oMr. Davies for his lecture and feel that if the students at College could only be persuaded to enter upon the investigation to which he earnestly invites them, and to carry it on till fruitful results are attained they would not only contribute to the welfare of the community but benefit themselves by acquiring habits of social endeavour both scientific and unselfish which will prove a blessing to them in after years. In bidding farewell to the students of the Junior B. A. and Junior Intermediate classes before the summer vacation, Dr. Skinner called attention to the plan of inquiry outlined by Mr. Davies and impressed upon the students the importance of co-operating in carrying out the suggestion.

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